Zindagi: ek Ilahi raaz

(Roman Urdu)

Jis ne apne nafs ko pehchan liya

us ne apne Rab ko pehchan liya

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيم

Zindagi ek Khudaai Raaz hai

Khud tumhare nufoos(soul) mein meri qudrat ki nishaniyan hain.

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Maqola (Saying) - Man 'arafa nafsahu faqad 'arafa rabbahu (Jis ne apne nafs (soul) ko pehchana us ne apne Rabb ko pehchana). Quran Majeed mein aata hai ke insaan apne wujood par gaur kare (ta ke azmat-e-ilahi ka pata chale).

﴿وَفِي أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ﴾ [الذاريات: ٢١]

Aur khud tumhare nafoos mein (meri qudrat ki nishaniyan hain) to kya tum dekhte nahi? Mazkoora ayat mein insaan ki zaat ki taraf tawajjo dilai gayi hai ke insaan khud apne wujood yani apne jism, a'zaa aur jawarih (jism aur iske diger a'zaa) aur a'zaa rayisa (dil, dimaagh aur jigar) par gaur kare jin mein Allah Rabb-ul-Izzat ki qudrat ka ek daftar hai, is liye kainaat ko 'Aalam-e-Akbar' aur jab isko samet kar (ya'ni ekkhatta kar ke) insaan mein rakh diya to yeh 'Aalam-e-Asghar' kehlaya.

Apne aap ki pehchan se Allah ki pehchan tak.

Allah Ta'ala ko pehchannay ke liye khud ko pehchanna zaroori hai. Khud ko pehchannay mein takhleeq-e-insani par gaur o fikr zaroori hai. Insaniyat ki hifazat aur nasl-e-insani ki baqa (Human Survival) ka intizam aur ehtimaam kis tarah farmaya, us par bhi gaur karein ta ke insaan itaat-e-ilahi aur itaat-e-rasool ki taraf aaye aur shukr-e-ilahi ka jazba paida hona laazim hai. Shukr-e-ilahi ke jazbe se Allah ki ibadat ka jazba paida hoga, iske saath saath apney aap ko ahem samajna aur apni badai ka jazba khatam ho jayega.

Khud apne aap ko samajhne se Allah ko samajhne ka raasta milta hai.

Ilm ke maani jaanna aur Irfan ke maani pehchanna hain. Allah Ta'ala ko jaanne wala Aalim hai aur Allah Ta'ala ko pehchanne wala Aaref hai.

Aaj ka zamaana bhale insaano ki qillat ka zamaana hai, bhale insaano ka yeh aalam hai ke Aalim hazaaron mein aik hai aur Aaref bil-Allah laakhon mein aik ho gaya. Phir un Aarefeen ke darajaat mein bhi farq hai, lekin ma'rifat (Allah ki pehchan) chahe kisi bhi darjay ki ho, ek ni'mat-e-Ilahi hai. Is ni'mat se koi

hissa liye baghair mar jana barbaadi aur khasaare wali baat hai. Ilm ka darja ma'rifat se badh kar hai.
Jis qadar bhi ma'rifat aur baseerat Allah ke muta'aliq insaan marte waqt apne saath le jaayega, usi ke qadar usay Allah Ta'ala ka qurb aur deedar, aakhirat mein naseeb hoga. Imam Ahmad bin Hanbal (rahimahullah) ne farmaya ke main ilm zyada rakhta hoon aur Junayd Baghdadi (rahimahullah) Allah ko zyada jaante hain. (Is se maloom hota hai ke Allah ko jaana hi ma'rifat hai).

Nafs ko kis tarha pehchaney?

Allah ki pahchaan haasil karne ka zareya ye hai ke pehlay apney nafs ko pehchanana hai. Insaan do cheezon se bana hai. Aik zahiri jism hai jisko zahiri aankh dekhtii hai aur doosri cheez rooh hai (rooh ya nafs ya dil ya jaan) aur rooh ki sift (khaas kaifiyat), Allah ki ma'rifat hai. Chunanche rooh hi se Allah mukhatib hai aur asal Saadat yani khush-naseebi aur bad-naseebi usi ke liye hai. Usi ki sifaat aur usi ki haqeeqat ka janna Allah Tabarak taala ki ma'rifat ki kunji hai.
Insaan ko jo sifaat darindgi (zulm o na-insafi ke jazbaat wala nafs) aur sifaat haiwani (khwahisaat wala nafs) deye gaye hain. Unn ko aqal ke tehat (based on their level of intellect) kar de aur aqal par hukoomat khuda ke qanoon ke mutabiq kare aur apne zaati iraday, azadi aur ikhtiyar se haath utha le, Uske liye tazkia

nafs karein, mazeed tafseelaat ke liye meri kitaab “Islam ka Rohani Nizam” dekhien.

Insaan ki paidaish

Allah ki shaan aur Allah ki qudrat ko samajhney ke liye kaayenaat ke andar kaafi nishaniyan maujood hain.

﴿وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ﴾ [الذاريات: ٢٠]

(Aur yaqeen karne walon ke liye zameen mein Allah ki nishaniyan hain).

Insaan ki hasti mein Allah taala ki haqeeqi hikmat kaam kar rahi hai aur har aik ke wujood aur tarakki ka har qadam Allah ke iradi faislay ke mutabiq hota hai. Uskay iraadi faislay par hi tay hota hai.

Insaan ka na hona se lekar hona tak ke safar mein mukhtalif marahil (different forms) aur manazil (different stages) se guzarna yeh darasal aik hakeem aur Qadir mutlaq ka karishma-e-takhleeq hai. Har marhalay par uss hakeem ka iraadi faisla kaam karta hai ke kis ko zindah nikalna aur kis ko murda nikalna aur kis ko mamooli saada seedha insaan ki surat dena aur kis ko ghair mamooli suraton mein se aik surat dena.

Kis ko sahih o salim, kis ko andha, kis ko behra bana kar bahar lana hai aur kis ko khobsorat aur kis ko badsurat, kis ko mard

aur kis ko aurat, kis ko quwwat wala bana kar bhejna hai aur kon kam aqal aur kon zaheen waghera waghera yeh takhleeq aur tashkeel (shaping) ka amal har roz karodoun rahmo (numerous wombs) mein ho raha hai aur purae insanou ke faislay jo kismaton ke hain usi ke haath mein hai.

Insaan ke jazbaat

Jaise mohabbat, nafrat, judai (separation), mulaqaat, umeed, darr, khauf, aman, gussa, gazab (anger), tadap aur thartharaahat waghera ye sab insaan mein kahan se aaye? Qur'an Majeed mein aata hai ke ye sab ehsasaat, jazbaat aur neki aur badi ke tasawwuraat Allah Ta'ala ne insaan ki rooh mein inaam farma diye hain.

Qul-ir-roohu min amri Rabbi قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

(Aey Rasool ﷺ aap farmadijiye ke rooh mere Parwardigaar ke hukm se hai) yani Rabb ka amr hai aur Rabb ki shaan hai. Rooh ki mazeed tafseelat nahi batlai gayi balki ye keh diya gaya:

Wa maa ooteetum min-al-ilmi illa qaleela وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا

(Surah Al-Isra: 85)

Aur tum logon ko (bohot hi) kam ilm diya gaya hai.

Uloom-e-Science ki Ahmiyat, Qur'an ko Samajhne ke liye

1. Science insaan ko Allah par imaan ki taraf dawat deti hai.

   Qur'an ki roshni mein, science insaan ko kainaat ke peeche chhupi hikmat aur Allah ki qudrat samajhne mein madad karti hai.

2. Science kainaat ke wujood ko Allah ki takhleeq sabit karti hai.

   Qur'an bar-bar insaan ko kainaat par ghoro-fikr ka hukm deta hai, jo ek Khaaliq ki maujoodgi ka saboot hai.

3. Kainaat kay raaz aur nizaam par gaur-o-fikr Allah ki pehchaan ka zariya banta hai

   Qur'an ke mutabiq, jo log Allah ki nishaniyon par ghoro-fikr karte hain, wahi haqeeqat ko samajhne ke qabil hain.

4. Jadeed science Allah ki zaat aur uski qudrat ko mazeed kholti hai.

   Qur'an ki aayatein insaan ko Allah ki takhleeq ke har pehlu par gaur karne ki talqeen (nasehat) karti hain, aur science isko yakeeni satah par laati hai.

5. Science ka ilm Allah per imaan ko mazboot banata hai.

   Qur'an ki ta'leemaat aur science ke mushahidaat (observation) ek doosre ko sach sabit karte hai, jo Allah par yaqeen ko mazboot karta hai.

6. Science, kainaat mein maujood nazm ki gawahi deti hai. Aur jab tak hum Allah ki takhleeq per gaur na kare us waqt tak

wo hamari aqal may nahi aati. Qur'an insaan ko Allah ki takhleeq par gaur-o-fikr ki dawat deta hai.

Science Qur'an ke is paigham ko samajhne ka zariya banti hai, jo Allah ki qudrat aur hikmat ka izhaar hai.

7. Islami ta'leemaat aur science ki uloom ki jaanch (investigation) par poori utar ti hai.

   Qur'an ka har paigham science ki nazriyat aur haqaiq ke saath mazboot taluq rakhta hai.

8. Science insaan ko Allah ki zaat ka khayal (perception) karne mein madad karte hain

   Kayenaat ki banawat aur Qur'ani hidayat ek saath insaan ko Allah ki pehchann aur imaan mein izafa karte hain

9. Mazhab Allah ke pahchan ka naam hai aur Kudrat ko dekhne se Allah ki pehchan mein maddad milti hai.

   Science ka uloom kudrat ke nishaniyoon ko khol kar sabit karti hai ke is Kayinaat ka Khuda hai.

10. Qur'an mazahir-e-fitrat par gaur-o-fikr ka hukm deta hai aur science isko samajhne ka zariya hai

Qur'an ki hidayat aur science ka ilm mil kar insaan ko ma'rifat-e-ilahi aur Allah ki zaat ke pehchan tak le jaate hain

Yeh sab Qur'an ki roshni mein science ki ahmiyat aur uske zariye Allah ki zaat ko samajhne ke liye maddad karti hain.

Musalman aur Science

Hum zyada tar ilmi aitbaar se na to Qur'an se mukhatib yani aqal rakhne walon ki haisiyat se isko padhtay hain aur na is kitab par kaan laga kar suntey hain aur na “سِيرُوا فِي الْأَرْضِ” jaise hukum par labbaik kehna zaroori samajhte hain.

Agar hum daur-e-Umavi (Umayyad Caliphate, 41 - 132H) aur daur-e-Abbasi (Abbasid Caliphate, 132 - 565H) ki tarah ilm-e-deen ke saath science ka ilm aur aaj ke dour ka ilm o fun ko padh lete to apnay bachoon ki ta'meer karte, in mein takhleeq-e-kainaat mein chuppe Allah ke hikmat, insanon ki bhalayi ki fikr ko jagate aur justuju wa tehqeeq ka jazba paida karte to danish aur aqalmandi se bharpoor, Hurriyat (freedom) pasand yeh millat, mahkoom (subjugated) aur bhatakti nazar na aati. Azad fikr millat gumrahi ki haalat mein dikhai na deti, mazloom, aur zaleel aur be-izzat na hoti.

Aaj Musalmanon ki sar bulandi ilm-e-deen ke saath saath science ulloom mein posheeda hai. Qur'an Majeed ke 6666 ayaat mein se ek hazar ayaat ka taluq scientific maloomat se hai, scientific uloom se hai. Bahar haal Musalmanon ko deen aur duniya dono maamlaat mein aala taleem hasil karna zaroori hai.

Scientist ke liye kainaat ka ilm, duniya ki rarkhe ke liye hai aur ek moomin ke liye scientific ilm ek ilmi hathiyar hai jisse dawat-e-tableegh ki jidd-o-jehd mein kaam leta hai, jisse woh apni baat ko daleel ke saat (reason-based) karke logon ke samne rakhta hai. In ke ilawa scientific innovation se tableegh (transmissional propagation) ka zyada se zyada kaam liya ja sakta hai.
Muslim muashra mein scientific education se doori koi acchi baat nahi hai aur aksar Muslamano ke masail ki wajah hai.

Insaan ka jism, johar (yani Atom) aur zindagi ka majmua (Collection) hai.

Science ki tehqeeq batlati hai ke insaan ka jism chandd materials se bana hai jaise pani, carbon, oxygen aur kuch chemical elements se, aur yeh sab be-jaan materials hain (yani unconscious).
Scientist Robert Petison ne insani jism ke in materials ki qeemat bazar mein 25 rupay batlata hai, magar Allah Ta'ala ne in materials se aisa anmol aadmi bana diya ke woh is qadr qeemti ho gaya ke rupiyon mein uski qeemat muqarrar nahi ki ja sakti.
Khuda ki karigari ajeeb hai ke woh be-qeemat cheezon se anmol cheez ko bana deya hai aur woh murda cheezon ko zinda cheezon

mein tabdeel karta hai aur woh be-shumaar be-jaan materials se be-shumaar aur jaandar makhlooq paida karta hai.
Is tarah insaan materials aur rooh se bana hai. Rooh aur material mil kar yani insaan ko paida kar sakta hai lekin yeh mumkin nahi hai ke material khud insaan ko paida kar de.

Insaan woh hai jisko science ma'loom nahi kar saki.

Yeh baat samajh mein nahi aati ke insaan mein aqal us cheez se paida ho jaye jo khud ke paas (yaani material) aqal nahi hai. Tajjub yeh hai ke be-aqal material se insaan mein aqal kahan se aayi. Isi tarah insaan mein ilm aaya, irada aaya, us cheez se jo khud inse mehroom hai.
Is tarah insaan mein dekhne, sunne aur soonghne ki quwatein us cheez se hasil ho gayi jo khud in tamaam cheezon se mehroom hai. Insan mein jazbaat aur ehsasaat (sentiments) us cheez se paida ho gayein jo na khud khaliq hai, isliye ke woh khud aqal, ilm, irada, sama'at, basaarat, ikhlaq, jazbat aur ehsasaat waghera se khali hai.
Kitab "Man the Unknown" by Alex Carrel mein writter kehta hai ke insaan ek pechida (complicated) aur na qabil-e-taqseem hai. Is ka matlab yeh hai ke insan ki zaat ko hisso mein mukammal tour par taqseem nahi kiya ja sakta. Insaan sirf jismani, zehni, ya

roohani pahlu tak mehdood nahi balkay in tamaam pahluon ka majmua (combination) hai, jo aik doosray ke sath gehra taluq mein hain.

Yeh wahdat (as a whole) is baat ki nishandahi karti hai ke insaan ke jismani a'za (organs), zehni salahiyatain, jazbaat, ehsasat, aur roohani pahlu sab mil kar aik mukammal wajood dete hain. In mein se kisi aik ko alag kar ke insaan ki haqeeqat ko poori tarah samajhna mumkin nahi.

Yeh sonch is baat par zor deta hai ke insaan ko samajhne ke liye uski zaat ko majmoi (collectively) taur par dekhna hoga, na ke sirf kisi aik pahlu par tawajjo dena hai. Yehi wajah hai ke science aur Philosophy dono insaan ki pechidgiyon (complexity) ko mukammal taur par bayan karne mein challenge mehsoos karte hain.

Science ab tak koi aisa tareeqa ma'loom nahi kar saki jiski madad se insaan ki poori zaat ko, iske parts aur external world ke sath iske ta'luqaat ko samjha ja sake.

Insan ki zaat ka samajney ke liye mukhtalif funni maharaton (experts) se madad leni padti hai aur mukhtalif uloom ke maharaton se kaam lena padta hai. Aur fitri tor par yeh tamam uloom apne kisi aam maqsad ke mutaliq kisi aik muttahida tasawwur aur nateeje par nahi pohnchte.

Ek insaan ko jaan'ne aur samajhne ke liye ilm Anatomy, Chemistry, Physiology, Psychology, History, sociology, Political, Economics waghera waghera, in saare ulooms (branches of knowledge) ke maahireen ki khidmaat zaroori hain.

Insaan aik waqt mein ek laasha (dead body) hai jisko Anatomy (the branch of science concerned with the bodily structure of humans, animals, and other living organisms) ka maahir cheer'ta phaar'ta hai aur

Insaan ek sha'oor rakhne wali hasti hai jisko psychology ke maahireen observation karte hai.

Woh ek shakhsiyat hai jiske andar dekhne se pata chalta hai ke woh, yaani insaan, apni zaat ki gehraiyon mein posheeda (hidden) hai.

Woh ek Chemical substance bhi hai jisse jism ki bareek reshe (fiber) banti hain aur woh khalion (cells) aur taghziyati rutubat (Nutrition facts) ka ek hairat angez groh (Amazing group) hai jinke jismani qawaneen (physical conditions) ka mutaala maahireen-e- physiology karte hain.

Insaan in sab baaton ke saath saath ek shayr, ek wali aur ek bahaadur mizaj wala bhi hai. Is tarah woh na sirf ek paicheeda hasti hai jiska tajziya (analysis) science ke fanni maahireen kar rahe hain.

Is may koi shak nahi ke insaan ko maloom karne ki koshish bhi ki gayi hai, chunanche is waqt duniya ke tamam scientists, Philosophers, sufi'yon, ulama' aur sha'iron ke mushahidaat (observation) ka mawad (output) maloomat ki surat mein maujood hai. Magar yeh insaan ki zaat ke sirf chand pahluon ki daryaft ho saki hai aur hum insaan ko is ki kulli (as a whole) haisiyat se nahi samajh sake hain. Is tarah hamari la illmi bahut gehri hai.

Insaan ki andarooni shakhsiyat, khayalat, jazbat, aur roohani pahluon ka aik bada hissa abhi bhi posheeda ya ghair daryaft shuda hai. Khwah woh khalion ka amal ho (function of cell), Hum asabi khalion (neurons) ke bare mein mukammal ilm nahi rakhte. Hum yeh to jaante hain ke hum Tissues, Limbs, Fluids aur Consciousness se murakkab (compond) hain, lekin sha'oor aur dimaagh ke darmiyan talluqaat kaise hai, woh ab tak ek raaz hai. Iradi quwat (will power) kis had tak nizam-e-jismani mein tabdeeliyaan paida kar sakti hai aur kis tarah dimaagh, a'zaa ke halaat se mutaasir hota hai. Hamari rozmarra ki aadat aur mahaul kis tarah hamare jism aur dimagh par asarandaaz ho sakte hain. Hawa, pani, nutritional chemicals ke zariye kis tarah jismani aur dimaaghi khasoosiyat mein tabdeeliyaan paida kar sakti hain.

Hum yeh bhi nahi jaante ke skeleton, muscles aur limbs aur dimaghi aur roohani sargarmiyon (activities) ke darmiyan kis qisam ke talluqaat hain. Hum in asbaab se bhi na waqif hain ke kis tarah jism mein asabi tawazun (Balance in the Nervous system) qaim rehta hai aur kis tarah thakan (yani Fatigue) door hoti hai aur kis tarah jism mein bimariyon ki madafaat (Immunity) paida hoti hai.

Hum nahi jaante ke ikhlaqi ehsaas, quwat-e-faisla (Decision force) aur jur'at (bravery) jaise jazbaat yani (Feelings, sentiment) ko kis tarah taraqqi di ja sakti hai. Zehni, ikhlaqi aur soofiyana sargarmiyon (activities) ki ahmiyat kya hai. Mazhabi ehsaas ki zaroorat kya hai? Kis qisam ki quwat se soofiyana sargarmiyon ka talluq hai ab tak hum isko bhi na jaan sake ke tahzeeb yafta aadmi ki mazeed taraqqi ke liye kis qisam ka mahool zyada munaasib hai.

Hamari zehni, jismani, aur roohani tarbiyat humein mushkilat, thakawat, aur zehni dabao se nimatne ke liye behtar tor par tayar kar sakti hai. Maujooda zamaney mein hum insaan ko zawaal pazeer hone se kis tarah rok sakte hain. In sab baaton se saaf zaahir hai ke insaan ke muta'liq maujooda tamam uloom ki

maharat bhi na kaafi hai aur yeh sach hai ke "apni zaat ke muta'liq hamara ilm ek ibtidaai haalat mein hai."
Alex Carrel ki kitaab “Man the Unknown" is insan na maloom ko daryaft karne ki aik scientific koshish hai aur is tarah ki koshish maujooda zamane mein baday pehmaanay par jari hai magar ab tak ka nateejah sifar hai.

Insaan ko samajhne mein nakaami kyun ho rahi hai?

Aaj ka insaan sciencee taraqqi ki wajah se maadi (material) duniya se waqifiyat haasil kar chuka hai aur isko apni marzi ke mutabiq istemal bhi kar raha hai. Jaise aaj ka insaan ATOM ko tod sakta hai, barfiley ilaqon mein abadiyan qaim kar sakta hai, khala (space) ke doosray sayyaron (Planets) tak safar ke mansubay (planning) bana raha hai aur kamyab ho raha hai. Yeh sab is liye mumkin hai ke insaan ne qudrati duniya ke mukhtalif ajzaa (elements) aur un ke khawass (properties) ko samajh liya hai, aur un par qaboo paane ke tareeqay daryaft kar liye hain, “chunancha is tareeqay par jab woh insaan ko samajhne ki koshish karta hai to nakam ho jata hai.” Uske kai wajuhaat hain jo neeche hain.

Ye Samajhna zaroori hai ke insaan protoplasm ke banae hue karodon cells se milkar bana huwa ek jism hai. Protoplasm kya hai? Ye unani lafz me proto yani "first" aur plasm yani "anything from", Is tarah koi cheez jo shuru mein banti hai.

Protoplasm ki haqeeqat kya hai? Yeh maada-e-hayat hai. Iske bagair koi bhi jandar zinda nahi reh sakta. Yeh maada-e-hayat janwaron aur pedh-paudon mein bhi paya jata hai. Yeh ek pechida keemiyai murakkab hai jo khalion yani (Cells) mein maujood hota hai.

Protoplasm ki haqeeqat kya hai? Yeh maada-e-hayat hai."the substance of life" or "life material." Iske bagair koi bhi jandar zinda nahi reh sakta. Yeh maada-e-hayat janwaron aur paudon (plants) mein bhi paya jata hai. Yeh ek pechida keemiyai murakkab (complex chemical compond) hai jo khalion yani (Cells) mein maujood hota hai.

Protoplasm is a complex chemical compound constituting the main part of the tissue cells.

Protoplasm ko zindagi ka bunyadi(basic) aur sabse chhota hissa samjha jata hai, jo jandaron ke wajood ke liye zaroori hai. Magar haqeeqat yeh hai ke jis tarah hum maadi duniya ko samajhne ke liye iski padayi karte hain, theek usi tareeqay par protoplasm ka analysis nahi kar sakte. Jaise paani hai, Paani ka ek molecule

oxygen ke ek atom aur hydrogen ke do atoms se murakkab (compose) hai. Hum in gases ko in hi composition se mila kar dobara paani ki shakl de sakte hain ya paani ke molecule ko tod kar (decompose) kar ke dobara oxygen aur hydrogen mein tabdeel kar sakte hain, magar insaan ka mamla is se mukhtalif hai.

Science ne protoplasm mein maujood mukhtalif ajzaa (different components) aur un ke makhsoos tanasub (specific ratio) ko daryaft kar liya hai, yani woh tamam keemiyai anasir aur murakkabat (Elements and concentrations) jo protoplasm ki tashkeel (formation) mein shamil hain, un ko pehchaan liya gaya hai. In ajzaa (components) ka talluq mukhtalif keemiyai anasir jaise carbon, oxygen, nitrogen, hydrogen waghera se hota hai, aur in ka makhsoos tanasub zindagi ke liye zaroori hota hai.

Lekin, yahan ek bada sawal uthta hai ke scientist in ajzaa ko sirf un ke makhsoos tanasub se mila kar zindagi paida nahi kar sakte. Misal ke taur par, paani ke mamlay mein, agar hum oxygen aur hydrogen ke atoms ko makhsoos tanasub mein mila kar paani ka molecule bana sakte hain. Lekin protoplasm mein aisa nahi hota. Protoplasm mein maujood ajzaa ki ek makhsoos tareeqat aur tanzeem hoti hai, jo sirf is tareeqay mein maujood hone ki surat mein zindagi ki khasoosiyat paida karti hai.

Yeh tareeqat itni pechida (complex) hai ke ab tak scientist yeh nahi jaan sakay ke woh kaunsi makhsoos tareeqat hai jis ke honay se protoplasm mein zindagi ki khasoosiyat aati hai. Jab yeh tareeqat bigadti hai, to protoplasm ghair zinda (non-living) ban jata hai, yani woh mar jata hai. Is ka matlab yeh hai ke protoplasm ki zindagi ka inhisar (dependency) sirf is ke ajzaa par nahi balkay un ke makhsoos tareeqay aur tanzeem par bhi hai, jo is ki hayat ko barqarar rakhta hai.

Yeh sawal aaj bhi scientist ke liye ek challenge hai ke woh is makhsoos tareeqat ko samajh sakay jis ke zariye zindagi ki khasoosiyat paida hoti hai.

Goya asal mein woh makhsoos tareeqat hi hai jo protoplasm mein rooh (zindagi) ke wajood ki zimmedar hai, magar mushkil yeh hai ke ek makhsoos tareeqat ko baqi rakhte hue protoplasm ka keemiyai tajziya (analysis) nahi kiya ja sakta. Is ka tajziya karne ke liye laazmi taur par iski keemiyai tareeqat ko todna parta hai aur jaisa hi scientist yeh amal karte hain, protoplasm ke andar ki zindagi rukhsat ho jati hai.

Protoplasm ka chemical analysis uss waqt tak nahi ho sakta ke is mein rooh (zindagi) maujood ho. Zahir hai ke rooh ki maujoodgi mein agar tajziya (analysis) na kiya gaya, to zindagi ki haqeeqat

maloom karna mushkil ho jata hai aur scientist aajiz (helpless) ho jata hai.

Scientist insaaniyat ki haqeeqat ko samajhne ke liye kin research par amal karte hain?

Scientist insaaniyat ki haqeeqat ko samajhne ke liye kin research par amal karte hain?
Agar ek Scientist yeh zimma leta hai ke woh insaan ki haqeeqat maloom kar lega to woh insaan ke wajood ko janne ke liye woh psychology se insaan ka analysis karta hai. Woh insaanon ki abadiyon (society) se apna mutaala (study) shuru karta hai, phir ek muddad chhaan been mein laga kar woh is nateejay mein pohanchta hai ke society to insaano ke group ka naam hai. Isliye jab tak woh insaan ko samajh na le, jamaat ko nahi samajh sakta. Chunanche woh society ko chhod kar insaan ka study ek independent level par shuru karta hai aur yeh mehsoos karta hai ke psychology ke ilm ki bohot si branches hain aur har branck ka perception ek dusre se alag hai. Ek branch ka dawa hai ke insaan ke tamaam aamaal ka markaz khud is ka "ehsaas" hai. Psychology ki kisi branch ka kehna hai ke insaan external duniya se consiousness ya unconsiousness taur par jo asar leta hai, uska har

kaam uska reaction rehta hai. Aur koi psychology branch yeh kehti hai ke insaan ke jinsi khwahishat hi iske tamam aamaal ko chalane wala jazba hai. Kisi psychology branch yeh nateejah nikalta hai ke insaan ke andar apne maqsad ko paa lene ka ek namaloom jazba hai, wahi jazba insaan ko mutaharrik karta hai. Psychology ke jungle ko dekh kar scientist sochta hai ke woh insani wujood ke doosray hisay Hayatiyat (Biology) ka mutaala karay, taake woh dono nateejay ko mila kar koi raye qaim kar sakay. Ab woh insaan ko is haisiyat se dekhta hai jaise woh usko nazar aata hai ke insaan aam taur par neeche diye gaye nizaamon ka naam hai.

(1) Skeleton (2) Muscular System (3) Nervous System (4) Blood Circulatory System (5) Respiratory System (6) Digestive System (7) Uninary System (8) Genital System (9) Excretory System

In mazkorah nizaamon ki buniyad chand Chemical reaction changes par depend hai jo kuch chemical products aur in ke aapas ke action and reaction se paida hoti hai. Aisa maloom hota hai ke jism ka saara nizam metabolism hi ka aik figure hai

What is metabolism?

It is a Greek word Meta means change i.e. the series of chemical changes in the living body by which life is maintained. The tissues

are broken down by wear and tear (Calabolism) and rebuilt (anabolism) continuously.

Scientist is nateejay par pohanchta hai ke jism insaan ka wujood aur iska growth chemical reactions par depend hai. Aisi surat mein woh zaroori samajhta hai ke sab se pehle chemical products aur unke aapas ke action aur reactions ke usoolon ko achi tarah samajh lein. Iske baghair insaan ke baare mein haqeeqi aur qabil-e-itminan maloomat na mil sakengi. Is liye ab woh Chemistry aur Physics ka study karne lagta hai. Is tarah usmein aik lamba waqt lag jata hai. Chemistry aur Physics ka mutaala usko molecule aur atom ke mutaala tak le jata hai aur phir woh atom ke ajza aur tarkeebi (Electron – Proton) waghera ka mutaala shuru kar deta hai jiske badh usko maloom hota hai ke saari kainat electrical waves ke siwa aur kuch nahi hai. Phir woh aage barhta barhta new science ke aakhri chapter Nuclear Science mein daakhil ho jata hai. Is tarah uske paas maloomat ka aik zabardast collections ho ne ke bawajood woh apne maqsad ke itibar se kisi nateejay par nahi pohunch sakaa. Aur jo scientist insaan ki haqeeqat maloom karne nikla tha woh aik aisi duniya mein kho gaya ke usko apne maqsad mein kamiyabi na ho saki.

Zindagi ke raaz ko maloom karne ka yeh ibratnaak (terrible) anjaam batlata hai ke zindagi ka raaz insaan ke liye na qabil-e-

daryaft hai. Aisa insaan goya is bimaar jaisa hai jo apna ilaaj khud nahi kar sakta aur usko aik doctor ke paas jana zaroori hai. Is baat ka ishaara hai ke uske liye woh apne is Khuda ka mohtaaj hai jisne usko wujood aur shakl bakhsha. Jis tarah Khuda ne usko oxygen ka mohtaaj banaya aur phir oxygen ko be-hisab miqdaar mein saare zameen ke atraf 600 kilometre tak phaila diya. Usi tarah usne insaan ko zindagi ki haqeeqat jaanne ka mohtaaj bana diya aur phir apne nabiyon ke zariye insaan ki zindagi ki haqeeqat ko woh saaf saaf farma diya.

Jism aur rooh ka rishta bhi ajab rishta hai
Umr bhar saath rahe aur taaruf na hua

Cell aur us ka kaam

Biology (Ilm-e-Hayatiyat) ke mutabiq jandar ke jism,Cells se bane hote hain. Jabke bejaan mein cells nahi hote hain. Jandar ke jism ke chand khaas cells divide ho ho kar apni taadad badate hain aur yeh amal cell ki zindagi mein hota rehta hai. Yani reproduction hota rahta hai. Lekin bejaan mein yeh cell division ka amal nahi hota, chunanche in hi mein se kuch khaas cells (semen) apne hi jaisa jism insani ya hewani ya nabati banane ki salahiyat rakhte hain. Jaise kisi phal ka beej jo ke chand cell se

milkar bana hai aur usmein aik bada darakht (plant) ugaane ki salahiyat hoti hai, ya phir insani semen ka aik hakeer boond jismein laakhon jandar sperm cells hote hain aur jinmein se har aik mein aik mukammal insaan banane ki salahiyat hoti hai. Jabke jism ke doosray cells mein sirf apne hi jaisa doosra cell banane ki salahiyat hoti hai lekin mukammal insaan ya darakht paida karne ki salahiyat nahi hoti.

Cell ki daryaft se Biology mein aik inqilab aaya.

Jab tak ke microscope ki discovery nahi hui thi, tab tak scientist ne plants ko bejaan (non living) samajh rakha tha, magar iski ijad se Biology mein aik inqilab aaya, chunnanche cell ki daryaft hui aur scientist ne iski wohi haisiyat qaraar di jo haisiyat kisi building mein aik brick ki hoti hai. Baharhaal, cell kisi bhi jandar ya plant ke jism ki chhoti chhoti jandar units hain jin se mukammal jism ki tameer hoti hai. Cell khud saans lete hain, khana khate hain, excretory system in may hai jo jism ke andar garmi paida karte hain, aik mukammal insaan ka amal sirf aik cell mein dekha ja sakta hai.

Cell ka tajziya (Analysis)

Scientist ne jab cell ki banawat ka analysis kiya to mehsoos kiya ke Cell aur kuch nahi hai balkay hazaaron atoms ka aik khaas rabt aur tanasub (Correlation and Proportion) hai jo aik khaas andaaz se jud kar cell ban jata hai aur phir aik khaas kaam anjaam deta hai jo is rabt (correlation) se pehle nahi tha magar ab cell banne par is mein amal shuru ho gaya.

Yeh saare atoms jab tak bikhri hui halat mein thay unhein ghiza ki zarurat nahi thi. Aur jab woh apne ko aik cell mein tabdeel kar liye tab unko ghiza ki zarurat hui. Is tarkeeb se pehle reproduction ka kuch bhi khayal nahi tha ab yeh har minute par aik cell se do, do se chaar bante chale jaate hain. Isko cell division kehte hain. Aakhir inn mein yeh khaasiyat aur yeh kaifiyat kaise paida ho gayi?

Dobara scientist ne cell ke saare atoms ko bikher diya to woh pehle ki tarah bejaan ho gaye, na harkat aur na ghiza ki zarurat, aur na hawa ki zarurat, na reproduction ka kaam. Lekin jaise hi hazaaron atoms se aik khaas rabt aur tanasub (Correlation and Proportion) se aik Cell ban jata hai to usmein saans lene ka amal, ghiza hasil karne ka amal shuru ho gaya aur reproduction karte karte unki tadaad millions tak pahunch gayi to woh aik khaas infiradiyat ka haamil ho gaya hai(it has a certain uniqueness).

Phir iske andar kuch aur khaas khaas amal bhi paida ho gaye ke ab yeh bolta hai, rota hai, hansna hai, gaur o fikr karta hai, jazbaat bhi rakhta hai. Haleem bhi hai, saabir bhi hai, ghussa bhi rakhta hai, ilm bhi hai, takkabur bhi hai aur ehsasaat bhi hain. [الشمس: ٨] ﴿فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾ Phir isko badhkari (se bachne) aur parhezgaari karne ki samajh di.

Insaan apni ibtidayi takhleeq par gaur kare, jabke woh uske baap ke sulb mein aik cell ki haisiyat se tha. Aur usse pehle kuch Atoms ki kaifiyat mein tha. [عبس: ١٨-١٩] ﴿مِنْ أَيِّ شَيْءٍ خَلَقَهُ﴾﴿مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ﴾ Usay (Khuda ne) kis cheez se banaya? Nutfay se banaya phir uska andaazah muqarrar kiya.

Khalya se Ibtida aur Kaamil Insaan Iski Inteha

Scientist hairat mein thay ke rahm-e-maadar (womb) mein palta hua aik cell yani fertilized ovum, jo mard ke sperm aur aurat ke beezay ke ba-ham milaap se wujood mein aata hai, woh kis tarah ilm ka samundar apne mein rakhta hai ke koi scientist ban jata hai to koi philosopher, koi doctor, koi kuch to koi kuch aur koi apne baap ke khusosiyat apne mein le kar paida hota hai to koi strong hota hai, koi week hota hai aur yeh saare ke saare maloomat (information) ka samundar aik cell ke andar maujood hai.

Jab yeh cell apne ko taqseem kar ke aik se do, do se chaar yahaan tak ke hazaaron aur lakhon ki tadaad mein pahunch jata hai to inhi mein se kuch khalye milkar Nervous system, to kuch milkar dil, aur kuch milkar kidney aur kuch milkar bones aur kuch goosht yahaan tak ke 9 mahine das din mein poora insaan wujood mein aajata hai. Aur yeh saara ka saara information aik cell mein tha ke is kaarkhane mein har mazdour ke zimma kya kaam karna hai, kis ko lungs banata hai, kis ko aankh banata hai, aur kis ko kaan aur kis ko baal waghera.

Atoms → Cell → Cell Division → Phir Poora Insaan 9 Mahine Mein

Biology ke maahireen electron microscope invent kar ke cell ke andar maloomat ka aik samundar dekha. Genetic Engineering ke scientist ne jab cell ka deep study kiya to unhone paaya ke yeh maloomat ka samundar code ki surat mein hai, yani ishaaron ke taur par hai jise "Gene" kehte hain. Jo darasal kuch atoms se milkar bante hain aur yeh cells ke andar aik mehfooz dabba ki surat mein band hotay hain jise nucleus kehte hain.

What is Gene: - unit of heredity in Chromosome controlling a particular inherited characteristic of an Individual or a factor in the Chromosome responsible for transmission of hereditary characteristics, irrespective of the Genes from their parent.

Dr. Hargobind Khorana, biochemist ne Gene ki daryaft ki aur duniya ko bataya ke darasal yeh pairs hotay hain. Aur yeh har jandar ke jism ke har cell mein hotay hain. Gene code (yaani ishaaray) ko padhney ki koshish ki ja rahi hai aur hazaaron scientist is amr ilahi (yaani hukm ilahi) ko jaanne ke liye din raat masroof hain. Unko thodi bohat kamyabi yeh hui ke unhone plants ke Gene ke atoms ko ulat-pulat kar ke anajon (seeds) ki aik nasl se doosri nasl ke anaj ugane mein kamyab ho gaye hain, magar jab sab andheray mein teer chalana hai ke Gene ke code ko decode kiye baghair yani bagair samajh ke kiya ja raha hai. Is waqt tak iski mukammal maloomat insani quwat se bahar hai.
﴿وَمَا أُوتِيتُم مِّنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥]

Poora Nizam-e-Zindagi Aik Aik cell Ke Andar Maujood Hai

Aik misaal: Aik hara patta (leaf) jo darakht ki daali par ho, uske andar maujood laakhon cell apne apne kaam anjaam dete rehte hain. Aur har aik cell ke andar uska nucleus (markaz) hai jo is cell ka markaz (center) kehlata hai aur yehi iska reproductive system hai. Har cell se naye naye cell isi liye bante chale jaate hain. Har cell ke andar uske apne lungs hain aur woh apne kaam mein hain.

Thodi der ke baad patta apni branch se toot kar zameen par girta hai, agar us patte ko microscope se dekhein to tamaam cheezain patte mein to maujood hain lekin unke tamaam kaam band hain, na to saans lene ka kaam kar rahe hain aur na to reproduction ka kaam ho raha hai. Yeh sab tabdeeli kis tarah hui?
Biochemistry ke scientist ka kehna hai ke jab tak patta (leaf) branch par tha us waqt tak chemical reaction ho raha tha aur uske har cell ko woh chemical ghiza mil rahi thi jiski unko zarurat thi. Idhar ghiza band hui, udhar function band hogaye. Ab sawaal yeh paida hota hai ke woh chemical ghiza kya thi?

Iska jawab yeh hai ke wohi chand atom, hydrogen ke, oxygen ke, calcium ke aur potassium ke, carbon ke, nitrogen ke jo ek khaas tawazun (balance) mein roots ke zariye leafs tak pahunch rahe the, Jaise hi balance mein farq aagaya, chemical amal yani photosynthesis patte ke andar band ho gaya.
Ek sawaal aur paida hota hai ke woh chemical ghiza ki supply ka kaam kyun band ho gaya. Scientist iska explaination is tarah karte hain.

Dar asal, do ya do se zyada atomi zarraat (Atomic particles) ke qareeb hone se aur ek atom ke baahar ghoomte hue electron ka doosre atom par chalang (jump) lagane se hua. Saare electron ke apne madar (orbit) se hatne se hua. Kyun ke isse electron ka

balance bigad jata hai. Kyun ke electron jab tak apne orbit par ghoomte rehte hain apne andar ek special energy rakhte hain, aur jis waqt yeh electron chalang (jump) lagate hain to Energy atom se baahar nikal jati hai. Isi liye science terminology mein electron ke madar (Orbit) ko Energy level kaha jata hai.
Ab phir ek sawaal paida hota hai ke electron apne madar se chalang kyun lagate hain? Aur woh kaun si quwat hai jo unko chalang lagane mein majboor karti hai? Iske jawab mein scientist khamoosh hain,Iska jawab usi ke paas hai jisne atom banaya, jisne chand atoms ko ek khaas proportion se mila kar cell banaye, aur wohi hai jo cells ki kaarigari aur kaarkardagi (Workmanship and performance) ka khaliq hai.

Allah Ta'ala ne insaan ko insaan ki qabilat aur qillat-e-ilm (insufficient knowledge) ko samjha neki ke liye farmaya ke agar saare insaan bhi mil kar ek makhi(fly) banana chahen to nahi bana sakte. Makhi ki misaal to Allah Ta'ala ne is liye diya ke us zamaane mein, yani 7th century mein, science is qadar taraqqi par nahi thi jiske wajah se atom aur cell jaisi cheezen aam samajh se uper thi. Warna haqeeqat to yeh hai ke ek makhi hazaaron aur laakhon cells se bani hoti hai aur har cell hazaaron atoms ke particles se baney hota hai. Is mein se sirf ek atom ko bana lena

insaani taaqat se baahar tha aur hai. Phir cell ke andar ka ilm jaanna aur bhi mushkil kaam hai. Makhi ka banana to ek badi baat hai.

Barish aur Genetic Code

Agar zameen se aik mutthi mitti uthayenge to is mein trillions jaraseem nazar aayenge. Yeh bacteria, barish na hone se khawabida (dormant) halat mein koi harkat nahi rakten hain, yani woh aik khawabida Genetic Code ki zindagi hai. Aur jab barish hoti hai to yeh saare jaraseem, nitrogen ke amal se aik badi paidawari muhim shuru kar dete hain aur is se hazaaron chhote janwar aur kai be-shumar chhote pauday (plants) ke beej zinda ho kar uthte hain aur zameen mein apni jadoon (roots) se aise raste kholte hain ke jin ke zariye keeday zameen mein khudai ka kaam karte hain. Is tarah murda zameen mein zindagi ka amal shuru ho jata hai.

Genetic Code Kya hai?

Yeh aik formula hai jis ke zariye khasoosiyat (Characteristics) aik nasal se doosri nasal mein muntaqil (transfer) hoti hain. Yeh code ya formula cell mein Chromosome ke difference ki wajah se banta

hai. Chromosome yani DNA, protein se tashkeel (Composition) paatay hain aur zarkhez (fertile) zameen mein nitrogen ke elements paye jate hain. Nitrogen, protein aur amino acid (Amino acid) waghaira unit of life (yani protoplasm) ka ahem hissa hain.

Hydrogen Bond kya hai?

Zinda cheezon ki basic components mein hydrogen ka aik Bridge jaisa hota hai jis se zinda cheezon ke aik organ ki zindagi qaim rehti hai jisko Hydrogen bond bhi kehte hain. Is hydrogen mein tabdeeli sirf pani (yaani barish) se paida shuda hydrogen se mumkin hai is liye pani zindagi ke liye zaroori hai. Yeh usool tamam jandaroon ke liye hai ke baghair pani ke Genetic Code na to apni jagah se harkat kar sakta hai aur na kisi cheez ko zindagi de sakta hai aur na koi cheez paida kar sakta hai.

Jaisay hi barish hoti hai to hydrogen bond ko barish se hydrogen milti hai, bas usi waqt se Genetic Code apna kaam shuru kar deta hai. Yeh amal sirf un jandaroon mein dekha ja sakta hai jo sirf microscope se dekhe ja sakte hain. Allah Ta'ala ki taraf se yeh elan kiya ja raha hai, jis tarah barish aik murda zameen se Genetic Code ko zinda kar sakti hai, usi tarah Allah ke hukm se insani code ko bhi zinda kiya jayega.

﴿وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنشَرْنَا بِهِ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ﴾[الزخرف:١١]

Aur jis ne aik andazay ke saath aasman se pani naazil kiya. Phir hum ne us se shaher murda ko zinda kiya. Isi tarah tum zameen se nikaale jaoge.

Allah Ta'ala ne haqeeqaton ko apne anbiya ke zariye khola hai. Isi ke saath us ne duniya ki takhleeq is tariqah par ki hai ke woh chhupi hui haqeeqat ki pratical presentation ban gayi hain. Jaisay yeh aik haqeeqat hai ke insaan ko mar kar dobara zinda hona hai, is haqeeqat ko bar bar dikhaya ja raha hai ke har saal zameen khushk ho jane ke baad barish hoti hai aur woh dobara sar sabz ho jaati hai. Yeh aik ishaara hai ke usi tarah insaan bhi marne ke baad dobara zinda kiya jayega.

Insani reproduction code aur uski jasamat

(Human reproduction and its dimensions)

Hazrat Adam (AS) se le kar ab tak taqreeban 10 arab insaan duniya mein reh chuke hain, har insaan ka genetic code (ya ishaara) aik ka micron (micron is equal to one-thousandth of a millimetre). Agar Allah Ta'ala tamam insaanon ke reproduction code ko zameen par bikher de aur hukm de ke ho jao to tamam insaan aankh jhapakte hi paida ho jayenge. Barish ke zariye Allah Ta'ala nabati namiyati(organic plant) code ke wujood se daleel de

raha hai taake reproduction code ke wujood aur iske amal mein aane ko insaan qubool kar le, insaan maan le.

Yeh tashbihat jo Allah Ta'ala ne aayat mein bayan farmayi hai, yeh khulay zehan walon aur educated logon ke liye hai ke jis tarah barish ke aik qatrey se murda aur bejaan zameen ko zindagi ataa ki jaati hai, usi tarah makhluq insani ke hayati code ko dobara zinda karna aasan hai. Allah Ta'ala bejaan zameen ko zindagi bakhshta hai.

﴿وَآيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ﴾ يس:٣٣

Aur in logon ke liye murda zameen aik nishani hai, isko hum ne zinda kiya aur is se hum ne ghalla nikala, phir woh is mein se khate hain.

And for these people, the dead earth is a sign. We revived it and from it we brought forth crops and then they eat from it.

Mazkoorah aayat mein zameen ko murda kaha gaya hai, yani har qisam ki mitti murda hai. Aayat mein zameen ko nishani kaha gaya hai, yani yeh Allah ka hukm hai. Zameen ki upper layer par fertile mitti ka jama hona, iske liye pani, dhoop aur hawa ka intezam, phir beej (seed) ke andar nash-o-numa (growth) ki salahiyat, is tarah ke beshumaar aloom aur ghair maloom asbaab maujood hain jo ghalla (crop), phal aur sabzi ki shakal ikhtiyar

kar ke insaan ki khoraak bante hain. Aik poore nizam insaan ke hayaat ko wujood mein lana aur uska qaim rakhna saraasar Khuda ki rehmat se hota hai. Agar insaan is par sochay to woh shukar ke jazbay se bhar jata hai. Aaj se sirf 120 saal pehle daryaft hua hai ke mitti ke andar zinda makhlooq (Organism) maujood hain aur 60 saal pehle maloom hua ke zameeni mitti mein taqreeban 80% bacteria ya jaraaseem maujood hain jo ke zinda makhlooq hai. Aayat se yeh bhi maloom hota hai ke zameeni mitti mein se zindagi plants tak pohanchti hai aur phir wahan se hum tak pohanchti hai.

Allah ne mitti mein nitrogen muhiya kar ke pehle bacteria ko paida kiya. Yeh jaraseem nitrogen ko us waqt istemal karte hain jab nitrogen, hydrogen se mili hui hoti hai. Is maqsad ke liye inko barish aur pani ki zaroorat hoti hai, is liye dekhne mein aata hai ke barish ke saath hi mitti mein se zindagi phoorti hai. Phir in bacteria ke zariye synthesizing ka amal shuru hota hai. Zameen mein woh bacteria hain jo qudrat ke nizam ke mutabiq aik khaas amal karte hain. Yani tod phod kar pehli qisam ke jaraaseem ke liye rasta banate hain.

Is tarah zameen na sirf zindagi rakhti hai balki tawanai (Energy) bhi rakhti hai. Mitti mein zindagi ki ibtidaa kar ke aur phir zameen mein hayati mawaad (life resource) ikattha kar ke Allah

Ta'ala ne nabataat (plants) paida kiye jo doosri jandar makhlooq ke liye hain (yani chand, parinday, insaan waghera ke liye).

وَأَخْرَجْنَا مِنْهَا حَبًّا

Aik taraf to woh pauday ka beej hai aur doosri taraf aik mukammal Cell yani woh tamam zaroratey us mein hain jo aik Organism banata hai. Aik beej mein waqt-e-wahid mein carbohydrate aur protein hain jo tamam jandaroon ke liye intehai ahem hain. In ke zariye jism ki beginning hoti hai. Vitamin aur ma'daniyat paye jate hain. Behar haal aik beej woh tamaam cheezain apne mein rakhta hai jo zindagi ke liye zaroori hain, goya beej aik anday ke manind hai aur anda teen buniyadi tareeqon se taraqqi karta rehta hai.

(1) Zameen ke andar jaisay paudon ka mamla hai.

(2) Aik anda woh hai jo shell mein rehta hai jise aam taur par parindon ke anday hain.

(3) Teesra, anday ki surat woh hai jo rahm-e-madar (womb) mein hoti hai, woh insaanon aur janwaron mein hoti hai.

Is tarah anday ya beej ko nash-o-numa (growth) paane ke liye aik waqt chahiye, taake is se aik naya jismiya ban sake. Ilm-e-hayaat ki roshni mein yeh aik aisa amal hai jis mein beej ke jaraaseem yani cells periodically aapas mein reproduction ke amal mein is

tarah masroof rehte hain ke aik naya jismiya wujood mein aata hai. Is dauran beej ki hifazat zaroori hoti hai. Zameen ki aik khasiyat ki wajah se daaney ki afzaish (breeding) zahir ki gayi hai. Darasal, zameen ki yeh khasiyat Yawm al-Aakhirat ki taraf to ishara karti hai. Allah ne mitti ko zindagi ke saath saath woh tawanai (energy) bhi ataa ki hai jiski madad se mazeed aur zindagiyan wujood mein aati hain aur nash-o-numa paati hain. Jiski misaal ghalla ke nikalne ka raaz hai ke jo cheez bhi zameen se niklegi aur phir zameen mein jaayegi to dobara isko zindagi bakhshi jaayegi.

Bejaan zameen mein zindagi ki afzaish (breeding) Allah ki qudrat ki aik azeem nishani hai.

Nitrogen

Hawa mein taqriban 78% nitrogen maujood hai. Nitrogen amino acid ki tarkeeb (synthesis) mein bahot ahem kaam karta hai. Yeh vitamins aur hormones ke banane mein kaam aata hai. Mitti aur pani ke nitrate se nitrogen hasil hoti hai. nitrogen oxygen se milkar nitrate bante hain jo paudon(plants) ki jadain (roots) ke liye, paudon ko badhne mein madad dete hain.

Waste materials se ammonia hasil hoti hai aur phir se nitrogen. Bacteria ke zariye ammonia ko nitrate mein badalte hain. Hewanat (animals) se khaad (fertilizer) hasil hoti hai, phir zameen ke bacteria fertilizer ko ammonia mein tabdeel karte hain.

Fasal (harvest) ke ugane se mitti ki nitrogen istemal hoti hai. Murda janwaron ke jism mein Carbon, Oxygen, Hydrogen, Nitrogen aur phosphorus hoti hai. Chunanche bacteria ki madad se nitrogen ka tawun (balance) barqarar rehta hai. Paudon ko nitrogen ki tarah carbon ki bhi zarurat hoti hai lekin dekha gaya hai ke sirf nitrate ki khaad (fertilizer) unko di jati hai. Iski wajah yeh hai ke paudon mein hawa ki carbon dioxide se carbon hasil karne ki salahiyat ko hum photosynthesis kehte hain.

Dosri taraf, paudon mein hawa se nitrogen hasil karne ki salahiyat nahi hoti. Nitrate compounds khaad (fertilizer) ke zariye faraham kiye jate hain, aur mitti se poora nitrogen hasil kar lete hain.

Jism aur Rooh

Insaan ki shakhsiyat aik dohari (double) shakhsiyat hai, yani jism aur rooh dono ka mamla aik dosray se alag hai. Jahan tak insaan

ke jism ka taluq hai, woh hameesha rehne wali nahi hai. Jabkay insaan ki rooh aik hameesha rehney wali wujood ki tarah hai. Insaan ki rooh aik ghair maadi (Immaterial) cheez hai, woh maadi qawaneen (material laws) se paak hai. Aur insaan ka jism maadi qawaneen (material laws) ke under hai aur continues taur par fana hote rehta hai. Kyunki insaan ka nizam-e-hazma (digestive System) aik khaliyaat saaz (cell production) factory hai, yeh factory musalsal taur par khaliyat ki supply karti rehti hai. Is tarah jism apne wujood ko qaim rakhta hai aur jism har chand saal baad aik naya jism ban jata hai. Lekin iska roohani wujood kisi tabdeeli ke baghair usi tarah baqi rehta hai, chunancha kaha gaya hai ke insaan ki shakhsiyat taghayyur (changes) ke darmiyan adam taghayyur (unchangeability) ka naam hai. Insaan ke jism mein taghayyur (changes) hoti rehti hai lekin rooh mein tabdeeli nahi hoti.

Insaan ki nakami ka pehla saboot yeh hai ke woh apni shakhsiyat ke ghair taghayyur (unchangeability) hissa (yani roohi) ko nazarandaz karta hai aur apni shakhsiyat ke taghayyur (body) hissa ko sanwarne mein lag jata hai. Woh apni saari tawajjo fani insaan ki behtari mein laga deta hai aur “abdi insaan” (hamesha rahne wale insaan) ki behtari ke liye na kuch sochta hai na kuch karta hai. Iska natija yeh hota hai ke woh aik mehdood zindagi

guzaar kar mar jata hai aur uska fani wujood apni tamam zahiri taraqqiyon ke sath hamesha ke liye mit jata hai. Aur uska abdi wujood (yani rooh) taraqqiyon se mehroom haalat mein zindagi baad-maut (life after death) ke marhalay mein daakhil ho jata hai.

Quran mein is zindagi ko badtareen nakami(worst failure) ki zindagi se tabeer (interpretation) kiya gaya hai kyunke insaan intehai a'la imkaanaat (high changes) ke saath paida kiya gaya, magar woh apne imkaanaat ko sirf naqis(used their potential poorly) taur par istemal karta hai aur iske baad hamesha ke liye apne is adam istemal ki qeemat dene ke liye apne abadi daur-e-hayat (life after death) mein daakhil ho jata hai.

Nahi sochne wala jism aur sochne wali rooh

Sochne ki salahiyat sari makhlooq mein se sirf insaan mein hai. Tasavurati fikr (Conceptual thought) insaan ki aik aisi sifat hai jo is kainat ki kisi bhi cheez mein nahi payi jati. Is liye kaha gaya hai ke insaan aik sochne wala haiwan hai.

Is tarah insaan ki shakhsiyat do cheezon par mushtamil hai: ghair sochne wala jism aur sochne wali rooh. Jo log apne imkaanaat (salahiyaton) ko mehdood (limited) tor par sirf maadi

daire (metarialic world) mein istemal karte hain aur apne wujood ke sochnay walay hissa ki taraqqi ke liye kuch nahi karte, woh log dusre alfaaz mein apni maut se pehle ki umar jismani taraqqi mein guzaar dete hain, aur jahan tak zehni taraqqi ki baat hai, yani intellectual development, uske liye log kuch nahi karte. Aise logon ki jab maut aati hai to woh is tarah marte hain jaise aik haiwan marta hai (Live-eat & die), yani jism ko mota kiya aur aglay daur-e-hayat mein is tarah daakhil hua ke uska zehan tamam taraqiyon se mehroom. Aisi surat mein, siwaye afsos karne ke kuch baqi nahi rehta.

﴿إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا﴾﴿إِنَّهُ ظَنَّ أَن لَّن يَحُورَ﴾ [الانشقاق: ١٤-١٣]

Insaan hi ke andar mustaqbil yani kal ka tasavur hai. Baqiya makhlooq sirf aaj ka tasavur rakhti hai. Insaan mein kal ka shaoor hai ke kal kya karna hai, kya karein to kya hoga aur kya na karein to uska nateeja kya hoga. Is tarah insaan mustaqbil ko nishana bana kar zindagi guzarta hai aur baqiya makhlooq sirf haal(present) mein jeeti hai.

Quran kehta hai ke woh log badtareen hain jo apni salahiyon ko sirf aaj ki cheezon mein laga dete hain aur apne kal ki tameer ke liye kuch nahi karte. Zindagi mein kaam aane wali cheez maadi

taraqiyan hain aur baad-e-zindagi kaam aane wali cheez zehni aur roohani taraqiyan hain.

Insaan laa mehdood salahiyon ke saath la mehdood khwahishaat bhi rakhta hai. Insaan apni salahiyon ka sirf is qadar istemal karta hai ke un se maut se pehle ki zindagi rahat se guzaray, yeh khud ki chahat wali zindagi hai. Maut ke baad ki zindagi ke liye khuda ki chahat wali zindagi nahi guzarta.

Insaan do daur-e-hayat (life and life after death) ke liye planning karna chahiye. Insaan maut se pehle ke daur-e-hayat mein maadi cheezon ke mamlay mein sirf zaroorat ke cheezon ka istemal kare aur apne waqt aur apni salahiyon ka zyada tar hissa is par kharch kare ke woh maut ke baad ki zindagi mein aik naik shakhsiyat ke sath daakhil ho, taake usay hamesha rehne wali aakhirat ki zindagi mein izzat, rahat aur jannat wali zindagi mil sake.

Maut ke baad wali zindagi mein kamiyabi ke liye maujooda dunyawi zindagi ke waqth ko roohani taraqqi ke liye istemal kare. Aisa shakhs maut ke baad ki zindagi kay liye kamiyab hoga. Is liye ke us ne dunyawi zindagi ke bajaye usool pasandi ko ikhtiyar kiya aur apne nafs per chalney ke bajaye Allah ka bandah hone

ki mehnat ki, jis ne Allah ke hukm aur Rasool ke tareeqay par zindagi guzari.

وَاٰخِرُ دَعْوٰىھُمْ اَنِ الْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ

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